

Crimen Peculatus.

THE

PSEUDO PATRIOTS

IN

Their TRUE COLOURS.

—The base degen'rate Age requires
Severity, and Justice in its Rigour ;
This awes an impious, bold, offending World,
Commands Obedience, and gives Force to Laws.
When by just Vengeance guilty Mortals perish,
The Gods behold their Punishment with Pleasure,
And lay th' uplifted Thunderbolt aside.

ADDISON'S CATO.

L O N D O N :

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Although the Providence of God is in nothing more evident than in his various Dealings with Mankind; yet the Thoughts of it hath startled the wisest and most virtuous of the Sons of Men; even *David* (the Man after God's own Heart) confesseth, *That his Feet were almost gone, his Steps had well nigh slipt, when he saw the Prosperity of the Wicked. That Pride compasseth them about as a Chain: Violence covereth them as a Garment. They are corrupt, and speak wickedly concerning Oppression; they speak loftily. They encrease in Riches:* But on due Consideration *David* was fully satisfied that God had only raised them up to the Pinnacle of Power, to make their Fall the greater. Prosperity therefore to wicked Men is but a sure Step to Ruin; sometimes because they have obtained it by vile and illegal Methods; or else demean themselves haughtily and dishonourably in the Execution of that Power committed to them.

God

God hath allotted to Mankind divers Callings, according to the Diversity of Degrees, Sexes, and Professions, and every Calling different from another: Some Lords, some Free-Men, others Servants and Ministers; some rule and govern, others serve and obey; some are separated for spiritual Service, others for secular Employments.

Every Man is called to one Occupation, Trade, or Calling, or other. Vain is the Conceit, and great the Presumption of Astrologers, (and indeed as vain and unchristian is the Belief of those Men who pin their Faith on the Sleeves of such Impostors) who say, if a Man be born under *Jupiter*, he is destined unto Riches and Honour; if under *Mercury*, to Wisdom and Knowledge. Seldom is the rich Man wise, or the wise Man rich, for these Planets are rarely in Conjunction, *Jupiter* being the slowest of these two Planets, and is not able to run his Course in less than twelve Years; and *Mercury*, being the swiftest, goes about the Earth every Year; so that they very seldom meet, and when they do, their Continuance is very short.

The World is a Stage, and every Man hath his Part to act allotted him by Heaven; to one the Part of a King, to another of a Subject; to one of a Priest, to another of a Prophet; to
some

some one Thing, to others another : And there is no Man so mean and contemptible, but has his Part assign'd him ; and tho' in the first or second Scene he may personate a Fisherman, Shepherd, or Herdsman ; yet often in those Men is shewn the Power and Omnipotence of Heaven. *David* was for many Years a poor Shepherd, forlorn, neglected, and not esteem'd as one of the Sons of *Jess* ; for when the Prophet came to *Bethlem*, and invited *Jess* and his Sons to a Banquet, *David* was in the Fields attending his Flocks : The Prophet would have anointed one of them that were present, because they were fair, and of comely Countenances : But how was he reprov'd by the Holy Spirit ? Heaven, said he, judgeth not as Men do by the outward Lineaments of the Body, but by the inward Perfections of the Mind, and that the Man he looked for was not there. The Prophet then enquiring what other Sons he had, *David* was brought before him ; and as soon as the Prophet beheld him, he said, *This is the Man*, and thereupon he anointed him.

As therefore nothing is more certain than that every one is called by Providence in its appointed Time, we ought to attend the good Will and Pleasure of Heaven, and not run before we are called : Therefore in what State or Condition soever we are placed, it is our Duty to live to the Glory of the King of Kings,

Kings, and the Good, Welfare, and Prosperity of our Neighbours : If we neglect these, we labour to our own Destruction. This is therefore the *First Cause* of the Downfal of Ministers ; namely, their thrusting themselves into Business before they are called, and taking upon them Things beyond their Strength and Capacity ; whereby they incur the Hatred of God and Men.

Such Persons seek by *Fraud, Bribery, Calumny*, and all other wicked Practices to attain their Ends. *Josephus* in his seventh Book of the Antiquities of the *Jews*, says, That he who has attained to any Honours and Preferment by wicked and unlawful Means, will not stick to use other Means, more pernicious, to continue the same. Thus *Sejanus*, to support his Greatness, made Love to *Lavinia*, the Wife of *Drusus*, and procured her to be Accessory to the Murder of her Husband. So *Tigellinus*, by his wicked Practices and evil Courses, in which he exceeded all the Men of the Age, monopoliz'd the Ears, and even the Heart of that cruel Emperor *Nero*.

The Study and Sycophancy of such wicked *Ministers*, is, first how to procure to themselves the Favour of their Princes, then how to attain the chiefest Place of Honour and Profit, by ruining such as stand in their Way : This was the Case of *Tigellinus*, whom I just now mentioned,

mentioned, on whom *Nero* bestowed the greatest Rewards that could have been given to the most deserving : And thus *Macro* won the Heart of *Caius Caesar* by deserting *Tiberius*, while he lived, and by making all the Interest he could for him to succeed in the Empire : *Perenius* used the vilest Practices to make himself powerful, and seduced the Emperor *Commodus* to all Manner of Licentiousness : And *William*, Bishop of *Ely*, by his *Bribery* obtained the chiefest Places of Note in Church and State : And *Pallas* by his Adultery won the Heart of *Agrippina*, the Wife of *Claudius Caesar*, and Mother of *Nero*, with no other View than to support his former Greatness. This wicked Minister, and *Narcissus*, who were *Claudius Caesar's* Free-Men, were by that Emperor invested with the greatest Power, whom he used to several Purposes : *Narcissus* was his Secretary, and *Pallas* his Orator, who made his Speeches, and he requited their Services by a Decree of the Senate, not only with infinite Treasure, but with Places of the greatest Command and highest Authority.

Nero inquiring one Day what was the Reason his Treasury was so much exhausted, received by Way of Answer, That it would soon be full enough if the immense Sums which had been taken out of it by *Narcissus* and *Pallas* were put into it. *Claudius* was so enamoured with these Men and their Wives, that he

he became rather their Servant than their Sovereign: At their Disposal were all Honours, Preferments, Posts in the Army, Pardons and Punishments: Unto *Narcissus Claudius* denied nothing; nay, spared not to kill his Wife, being commanded by him so to do: He was the most powerful Man of that Age, and of the Age past: He had the Government over Princes and Cities, and in Riches exceeded the wealthiest among the Common-wealth. Notwithstanding all his Power, Authority, and immense Treasure, yet soon after the Death of *Claudius* he suffered an ignominious Death by the Command of *Agrippina*, the Wife of *Claudius* and Mother of *Nero*. Thus we see that tho' these wicked Ministers, and such Kind of Men, may live in Grace and Favour of the Princes by whom they were raised, yet they seldom escape the Hands of their Successors.

As for *Pallas*, who persuaded and procured *Claudius* incestuously to marry *Agrippina*, his Brother's Daughter, and afterwards to be his Concubine, tho' it was decreed by the Senate that he should not be called to an Account for any Crimes or Misdemeanors which he had committed before the Decree had pass'd; yet *Nero* observing with what Pride and Arrogance he deputed himself, exceeding the Bounds of a Free-Man, took such an Antipathy to him, that after he had divested him of all his Honours, and the Places of Authority conferr'd up-
on

on him by *Claudius*, having indeed *the Key of the Empire* in his Power, he order'd him to be put to Death.

It is a most odious and abominable Thing in Courtiers to recommend to their Princes the Beauty and comely Features of other Mens Wives and Sisters, thereby to set their Affections on fire, and secure to themselves their Favour: It is also odious and abominable, and in former Times has been frequently done by Court-Minions to obtain or retain the Favour of their Princes, to put in Execution any wicked Act, when they are commanded to do it. Thus Cardinal *Woolsey* approved the Divorce of King *Henry* the Eighth and Queen *Catharine*; he did it with these Views, to consolidate that Monarch's Favour, and to revenge the Wrong which he supposed had been done him by the Emperor.

When *Nero* took a Dislike to his once entirely beloved *Octavia*, the Courtiers presently, to avoid the Rage of their Wives, recommended to him *Actes*, and in this Business *Auneus Serenus*, an intimate Friend of *Seneca's*, had a great Hand. *Actes* made Love to her, cloathed himself with the richest Apparel, and took upon himself the Extravagancies of the young Prince, and such rich Presents as the Prince had made her privately, he vouch'd to have been his openly. But Men who pursue

such Courses, are for the most Part false and perfidious, for when they have once transgressed the Bounds of Modesty, their Affections are inflamed, and they are never satisfied. *Seneca*, in other Things one of the wisest of Men, was Blame-worthy in this ; namely, that he, with *Byrrhus*, in an Oration persuaded *Nero* to put his Mother to Death, because they supposed if she lived he could not : And tho' he afterward made an Oration to extenuate his Offence, yet it rather aggravated than extenuated it.

The Reward and deserved Wages of this kind of Men are generally Shame and Destruction, and so it happened to those ; for as Princes would not have themselves circumvented by others, so when they have once effected their Designs, they hate and punish the Executioners, having Instruments ready to execute their Commands.

Princes always behold the Perpetrators of Villainy with threatening Looks. It was a common Saying of *Antigonus* that he loved the Traitor till he had done his Work, but then he hated him. Princes will not endure to look upon such Villains but with Eyes that seem to dart forth Destruction.

Thus *Nero* beheld *Arricetus*, who slew his Mother, as *Tacitus* relates in his fourteenth Book

Book of his Annals. So *Achilles* was looked upon by *Cæsar Herotodus*, when he presented him with the Head of *Pompey*. In the seventh Book of the *Jests of Alexander*, it is related by *Quintus Curtius*, that it was one of the last Requests, which *Darius* made to *Alexander*, not to forget to punish the Villain that betray'd him, but make him an Example to future Ages; yet not so must for the Injury done to him, as for the Safety of Princes, and the Terror of such as should dare to lift up their Hands against their Sovereigns. *Alexander*, as the same Author observes, was not unmindful of his Advice; for after he had delivered him into the Hands of *Oraxes*, the Brother of *Darius*, to the End that he might cut off his Ears, his Nose, and torture him, he caused him to be put to Death, and rewarded the Soldiers, who brought him to him.

The same *Alexander* beheld, with Eyes that threatened Death, *Parmenio*, whom he had employed to take away the Life of *Attalus*; for which *Hermolaus* was not afraid to upbraid him, as *Curtius* observes, saying, you use miserable Men to be your Instruments, and presently after you use others to take away the Lives of those Instruments.

He that has no Hopes of Life, will not be afraid to speak his Mind freely; and this was the Case of *Hermolaus*, who being resolved to

die, spoke with most wonderful Intrepidity to *Alexander*, insomuch that his Father, who was advanced in Years was ashamed to hear him, called him Traytor, and would have stopp'd his Mouth: But *Alexander*, desirous of hearing the worst that he could speak, said, let him proceed, *Persepolis*, I will hear him. Upon this *Hermolaus* spoke thus; Small is the Number of the *Macedonians*, that have escaped your Cruelty: *Attalus*, *Philotas*, *Parmenio*, *Lincestes*, and *Clitus*, they are now dead; they were the Men, when Occasion offered, who exposed themselves to Dangers, that you might ride in Triumph before your Enemies; and how well have you rewarded them? With the Blood of some of them you have sprinkled your Table; others you would not suffer to die a simple Death: Thus the Captains of your People you have tortured, a pleasant Sight indeed to their Enemies the *Persians*, to behold. *Parmenio*, by whom you slew your Servant *Attalus*, was put to Death without Judgment; and thus you use the Hands of poor Men, to kill one another: And such as you employ even now to torment others, you strightway command to be tormented by others.

When *Sytacles*, *Cleander*, *Agathon*, and *Heraclides*, who by *Alexander's* Injunction had put *Parmenio* to Death, returned from the Province of which they had the Government, Accusers of all Conditions followed them; the

Priests

Priests accused them of having made Spoil of every Thing, not abstaining from the Temples, and sacred Things: The Virgins and Ladies of the Province accused them of having laid violent Hands upon them, and ravishing them; especially *Cleander*, who after he had ravished a Virgin of a noble Family, gave her to his Slave to be his Concubine: *Alexander* commanded that they should suffer Death; and yet the Foulness of their enormous Offences rendered them not so odious in the Sight of the People, as their killing *Parmenio*.

It is a received Opinion, that they who attain to any Command by unjust Methods, will not scruple by illegal Means to support their Magnificences; for no Man governed well who by Wiles and Artifices mounted the Ladder of Preferment: *Sejanus*, and some others before mentioned, are so many Demonstrations of this Assertion. Hence it comes to pass, that by how much the longer such Court-Favorites continue in their wicked Courses, adding Transgression to Transgression, by so much the more they become hateful to all honest Men, and at last undergo their deserved Punishment. Such Men never take into Consideration the Good of the Common-Wealth, but bend their Thoughts only to satisfy their Pride, Cruelty, and Covetousness,

Ambition

Ambition is another Cause of the Downfall of *evil Ministers*, it makes a Man a Stranger to himself, he will not endure a Superior or an Equal, he will be *Cæsar*, or Nobody; it puts a Man upon the foolish Thought, to imagine it to be a Disparagement to go in the common Road, and be honest, while he sees another greater than himself, and so dazzles his Eyes that if any other goes before him, he will not believe it, but concludes that he stands in his Way.

It is an Honour with this Property, that wheresoever she has once taken her Abode, she will never suffer a Man to be at Rest, till he hath attained to the End of his Desires, which he will never do. *Seneca*, speaking of *Ambition*, says, This is that Inconvenience which attends it, that it never suffers a Man to be satisfied, tho' he hath attained to the End of his former Desires.

When *Alexander* conversed with *Diogenes* in his Tub, he envied Felicity, saying, happier is he that seeks not after any Thing, than the Man who desires to have the World at his Will. *Seneca*, says, He is not poor that lives in a Cottage with Content, but that Man is poor, who possesses the whole World, and is not satisfied.

If the Minds of ambitious Men were laid open, we should see them rent in sunder; for

as the Body is tortured with Stripes, so the Mind is rack'd and tormented with ambitious Thoughts. If their Desires were Water, and their Thoughts Wind, it would be safer by many Degrees to sail in the Ocean, than in their tempestuous Stomachs : Some Times they arrive at the *Cape of Good Hope*, but so insatiable are their Desires, that they are as far from their Journey's End, as they were at their first setting out.

It is far more dangerous, says *Erasmus*, to surfeit with *Ambition* than with *Wine* ; for he that is surfeited with the latter, may recover himself after he has slept, but seldom or ever does the former come to himself again. *Ambitious* Men persuade themselves, when they are invested with Authority, that they can do what is impossible to be done by them, because they are powerful ; such Men, as well as covetous Persons, are aptly compared to such as are afflicted with a Dropsey ; the more they drink, the more they desire.

This was manifested by *Sejanus*, who being raised from the *Dust of the Earth*, and afterwards basking in the *Sun-shine of a Court*, was raised to the highest Degrees of Honour, Power, and Authority by *Tiberius* ; yet he could not be contented, but studied how to make himself equal with *Cæsar*, nay, so aspiring was his Mind, that he endeavour'd to dethrone

dethrone his Royal Master, and usurp the imperial Dignity and Authority.

If such Sort of Men would but look down from the Pennacle of their Greatness, and behold from what mean Parentage they have descended, it would certainly curb their Vanity, and set some Bounds to their aspiring Wishes; but they will not allow themselves Time for Reflection; but their Eyes and Minds ever soar aloft, and they imagine that they can effect any Thing, tho' attended with the greatest Danger and Difficulty, if they have had good Success in their former Undertakings. Wherefore it has been observed by an ancient *Greek* Author; That if Nature had given Wings to such Men, they would have ascended above the Heavens; and the same Author introducing *Eteocles* in his Tragedy of *Euripides*, puts these Words into his Mouth: If I had Ability, I would try the Paths of the Sun, and descend into the Center of the Earth, that I might rule as the Gods do their.

Alvarez de Luna tasted both Kinds of Fortune, tho' he was once brought upon his Knees, he ascended on high again, and then became so *Imperious*, that he behaved more like a King than a Subject. He was born in the Kingdom of *Arragon* in *Spain*, his Father was a Nobleman, but he a Bastard by Birth; however he ingratiated himself with *John* King of *Castile*,
and

and attained to such a Height of Power, that no Man equalled him. He took Arms against *John* King of *Navarre*, and used all Manner of Devices to support *Henry*, Knight of the Order of St. *James*; but the Queen opposed him, and by the Assistance of the second King of *Navarre*, and aforesaid *Henry*, they surpriz'd *John* King of *Castile*, and compelled *Alvarez* to solicit for Life upon his Knees, and forced him to live upon what he had purchased. Happy had he been if he could have contented himself with his present Condition; but he, who had tasted the Sweetness of Supreme Power, could not find Contentment in a private Life. He begins a second Time to think and contrive how to attain his former Grandeur, of which he had been deprived: He found Means to set the King at Liberty, re-instates himself in the Kingdom, sets at the Helm, keeps his Enemies in Subjection, and incenses the King against them. He had such a Sway over the King, that when he brought any Paper or Instrument to be sign'd by his Royal Master, he never read the Contents to him, or informed him what they were: And when King *John* asked him one Time what the Instrument contained, which he was about to sign, he answered with the most consummate Audaciousness, that he need not trouble himself with such an Enquiry, it was sufficient that he knew the Contents, and therefore he ought to sign it. But the Prosperity of this power-engrossing

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Minister

Minister did not last long after this Piece of Impudence, for his untimely End soon followed. One of the Nobles having delivered a Message to him by the King's special Command, which was not pleasing to *Alvarez*, he caused him to be thrown out of the Window; at this the King was so incensed, that awaking from his Lethargy, he hated him as much as he loved him before, and causing him to be apprehended; he was judiciously condemned, and sentenced to be put to Death. He died like a vain-glorious Man, relating the good Service he had done for his King and his Country, and cheerfully submitted to the Sentence of the Law.

Sejanus, who may be said in the strictest Sense to have been an *imperious Minister*, and who carried so great a Port with him, had his Head adorned with Bays and Cammomile; but on a sudden that very Head, which had been so very erect, was taken from his Shoulders, and his Scull used for a Pitcher to bring Water, and a Basen to wash in. Of the Fall of *Sejanus*, and such as he was, *Juvenal* in his tenth Satire says, That Greatness makes many Men subject to the Storm of Envy and Malice, casts them down headlong from the stupendous Precipice, causes their Statues to be demolished, and brings them to untimely Death, either by the Ax, the Gallows, or by having their Limbs broken upon the Wheel.

Covetousness

Covetuousness is another Cause of the Down-fall of *all-grasping Ministers*. *William Longshampe*, Bishop of *Ely*, whom we had occasion to mention before on another Occasion, was a most glaring Instance of Covetousness: *Richard* the first of *England*, reposed so much Trust in him, that he made him Chancellor of the Kingdom, and Keeper of the Privy Seal, and Lieutenant of the Tower of *London*: At the same Time he prevailed with the *Pope* to make him *Legat à Latere* of *England*, *France*, and *Ireland*; and before he embarked to carry on a War with the *Saracens* in the *Holy Land*, he left the Government of the Kingdom wholly to him, and gave this Charge to his Subjects, That as they loved him and their Country, as they desired to live in Peace and Prosperity, and enjoy their Estates and Possessions in Safety, they would shew themselves obedient to his trusty and well-beloved Chancellor in all Things that he should direct them, as did concern him, as if that he were personally present. Upon the King's Departure this Bishop became the greatest Man in all the *Western* Parts of *Europe*; being in the King's Absence the Metropolitan of all *England*. He executed the Dignities, which he purchased at dear Rates, and excessive Usury: For it is a common Saying with those who have Dealings in the World, *That they who buy dear, must sell dear*. It holds in spiritual as it does in temporal Pre-

ferments, for he that empties his Bags in purchasing Dignities will fill them up with self Benefices and secular Employments, and by taxing their under Officers. *Aristotle* seems to vindicate the Trade; *consentaneum est*, says he *ut ij qui emunt Magistratus, questus habere asuscant remp, cum ad eos largitionibus ascendeunt.*

It is with good Reason that they who buy Authority, should make some Profit of it: But let such Men take Care, notwithstanding the *Consentaneum* of *Aristotle*, that they do not meet with the *Supplicium*, the Punishment of this Bishop of *Ely*.

Excessive was the Cruelty and Oppression of this Prelate, who set aside all Respect of Honesty, his Thoughts were wholly employed in contriving how to reimburse himself what he had expended in purchasing Places; to accomplish which, he turned Usurer, and executed the Office of *Legat á Latere*, which cost him a thousand Pounds, with so much Cruelty, that he became a Burthen and an Eye-sore to all the Clergy of *England*. He seldom rode abroad with a less Number than fifteen hundred Priests, Deans, &c. and a Band of Soldiers to attend him, as if he had been a King, and not a Bishop; at Home he was attended by the Sons of the Nobility, whom he married to his Kindred, and

and happy did they think themselves, who could be gracious in his Eyes.

There was no Land to be sold, which he did not purchase ; no Church or Dignity which he did not expose to Sale, or bestow upon himself or his Friends. He engrossed to himself by one Means or other the keeping of all Castles and Towns, and so great was his Power, that he did what he would, nor did any Man dare to contradict him, or open his Mouth against him.

But at last, the Earl of *Mortaigne*, who was the King's Brother, summon'd the *Peers* to consult of the State of the Realm ; when they were assembled, the Earl sent for the Bishop of *Ely*, and assur'd him of Safe-Conduct to and from the Assembly ; but he suspecting some Design against him, instead of going, fled for Refuge to the Tower of *London* : Upon this Intelligence, the Lords came to a Resolution, That he, by whom the Church and People had received so much Detriment, should no longer govern the Kingdom.

This Chancellor and his Adherents had drain'd the Treasury dry ; there was scarce any Man wore a Girdle that had any Silver on it ; not a Nobleman a Ring ; any Woman a Chain ; or a *few* Money : Nothing but empty Chests and Keys were found in the Exchequer.

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The State of the Kingdom standing thus, it was resolved that the Bishop should take an Oath to relinquish all the Power he had, not to bear longer Sway in the Government of the Common-wealth, and that he should yield up all the *Castles* that were committed to his Charge, especially the Tower of *London*. He gave Sureties to perform each and every of these Articles, and quitted his Office of *Legat à Latere*, which he executed a Year and a half to the great Prejudice of the Church of *England*, and the See of *Rome* : At last he disrobed himself of his Episcopal Habit, and cloathing himself in Woman's Apparel, he determined to cross over to *France*, but his Dalliance with a Wench at *Dover* having been discovered by a Marriner, he was hissed at, beaten, and afterward dragg'd thro' the Streets to Prison ; when he was released from thence, he most ignominiously stole away to *Normandy*, where he died miserably : This was the End of the *all-grasping* Court-Leech.

I might quote other Examples, which for Brevity sake I omit ; but I must observe, that such Men as are endued with the Principles of this most abominable Bishop, do what they will, and being so very powerful, nothing is denied them : Most Men strive to obtain their Favour by Presents, Flattery, or by both ; and every one obeys them. Their Attendants are Luxury, Pride, Pomp, and Prodigality, which daily add
Spurs

Spurs to their greedy Desires, for they must be nourished, and a little will not do it. But if they were not possessed with these diabolical Vices, yet their Minds are insatiable; for Covetousness is of such a Nature that it is never at Ease full or fasting, and therefore is justly said to be the Mother of all Evil: It subverts Honesty, and all fair Dealing between Man and Man; 'tis the Thing that occasions *Pride*, *Cruelty*, and the Sale and Ship-wreck of a good Conscience; and, as *Salust* affirms, *It is a Beast insufferable in all well-governed Commonwealths.*

Naturalists distinguish the Beasts of the Field, by Beasts of Prey, and Beasts that are mild and gentle: If Beasts of Prey they are of a ravenous Nature, they live upon the Spoil of harmless Creatures, and are unprofitable in Life; as Wolves, Tigers, Lions, Foxes, &c. if they are mild and gentle Beasts, then they are of a sociable Nature, living upon such Things as the Earth produces, and are profitable both in Life and Death; as Sheep, Deer, Conies, &c. The covetous Man is a Beast of Prey, a ravenous Beast, who whilst he lives makes Havock of those who have any Transactions with him by his Cut-throat Dealings.

Rablais relates a Tale of a Mare, which *Phaio* King of *Numidia* sent out of *Africa*, who coming into a Wood near *Orleans*, containing

taining in Length 35 Miles, and in Breadth 3 in a Moment hewed it down with her Tail, a Mower would an handful of Grass with Sythe. I cannot compare our Beast more aptly to any Thing than this Mare, who by an Art which he has is able to throw down Towers and Steeples, and like another *Circe*, turn the Inhabitants into Stones. *Seneca* makes an Enquiry, Why Nature gave such a Beast so little a Body, and so great a Belly: The Bull, say he, is satisfied with a few Fields of Pasture, or Wood will suffice many Elephants, but Sea and Land are not sufficient for the covetuous Beast: Has Nature given him such an *insatiab* Body, and made his Body so small? Is it that he should surpass the most voracious Creatures? No, certainly.——To whom will he be Good if he be not Good to himself? This Question is easily answered; he will be a good Prey for his Prince, a good Mark for a Thief to shoot at, and the best Companion to have his Habitation with *Judas*.

Covetousness takes away the good Name and Reputation of a Man, makes Religion a Stalking-Horse to accomplish its Designs, and is of such Efficacy that no Power, Bulwark or Army is able to withstand it: It prevails with the Virgin to submit her Thoughts to unchaste Desires; it prevails with the Father to withdraw his Affection from his Children, and with the Children to neglect their Duty to their Father.

ther : It is a great Fault in a Man that is mean, but is more dangerous in one that is powerful and mighty : *Cicero* says, there is no Vice so hateful in a Man who is entrusted to manage the Affairs of State, as Covetuousness ; for to make Sale of the Common-wealth, is not only dishonourable, but an unjust and most wicked Action.

Hence it is, that such Men are odious in the Sight of Prince and People ; who, tho' they may Tyrannize and Oppress their Fellow-Subjects, and by Reason of their Power, Men are afraid to speak against them ; yet *Justice*, who always espouses the Cause of the Poor, the Injured, and the Oppressed, and punishes Evil-doers, will discover their Devices, and bring them to Shame and Dishonour. Their Riches shall be made Snares to entrap them, and like Sponges when squeez'd, they shall send forth what they so greedily suck'd up.

Pride whether the Daughter of Covetuousness or Ambition, is the Nurse-child of the Devil ; it is the Concomitant of immoderate Prosperity, with which Courtiers have been infected, especially those who are most Eminent, and by the Help of it, Men have attained to the greatest Honours. What has been remarkable of the Bishop of *Ely* before, corroborates what is here inserted.

It is recorded in History, that *Pallas*, the Freed man of *Nero*, That he never expressed his Mind at Home to his Servants but either by a Nod or his Hand, except that some Times he would make use of his Pen, but never used his Tongue: This was imputed to him as excessive Pride, and probably it was Pride in him to behave himself in such a Manner; and this agrees with the Sentiments of *Tacitus*: But others are of a contrary Opinion, and say, that nothing is more commendable in a Man, if he has but a small Share of Learning than Taciturnity; for Loquaciousness, would expose his natural Defects, and render him a publick Laughing-Stock.

This *Cosmo de Medicis* knew very well, who being asked by a wealthy Tradesman how he should carry himself in the Post he had attained, said, Put your self in the Habit of a Senator, and speak little. This the *Romans* were very well satisfied in, when they requested the *Grecians* to send them a Transcript of their Laws; which they taking into Consideration, resolved, after a long Debate, to grant their Request, and to send one of their wisest Men with it, but with this Restriction, that if they were an ignorant People, not to leave it, but to bring it back.

The *Romans* receiving Notice of the *Grecians* Resolution, and not having one Man among
them

them who was able to compare in Learning with the wise Man of *Greece*, attired a Fool in the Habit of a Senator to encounter him, charging him that he should look Grave, and not speak one Word; for they thought it no Dishonour to their Nation to have one of the wisest Men of *Greece* to Gravel and put to a Nonplus the greatest Fool in *Rome*: Whereas, if they should employ one of their wise Men, and he should be foiled, it would be a great Reproach to them.

The wise *Greek* having arrived at *Rome*, the Fool in the Senator's Habit, with a low Congee salutes him: The wise Man thereupon held up one of his Fingers, intimating that he was sent by God the Father: This was misconstrued by the Fool, who conceived that he intended to put out one of his Eyes with his Finger, and thereupon he held up three of his Fingers, signifying to him, that if he endeavoured to put out one of his Eyes with his Finger, he with his two Fingers would put out both the *Grecian's* Eyes and with the third scratch his Face: But the *Grecian* interpreted the Fool's Meaning to be, that he was sent by the Trinity; he then opened his Hand, as a Sign that God being the Fountain of all Goodness had sent him with the Laws unto the *Romans*, which the Fool taking to be a Design to give him a Blow on the Ear, shut his Hand, intending with his Fist to requite his Kindness, by giving him bloody

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Nose;

Nose; but the *Grecian* believed his Meaning to be that God was able to hold the Universe in his Hand, and esteeming the *Romans* by the Gestures of the Fool to be a wise Nation, he left the Transcript with them. Behold, says our Author, how a wise Man of *Grèce* was deceived by a Fool of *Rome*, who spoke not one Word.

Silence was always esteemed by the Ancients to be a Praise-worthy Virtue, and therefore they often expressed themselves in silent and dumb Shows. *Sartorius* having a Fancy to disanimate the *Portuguese* from fighting the *Romans*, whilst their Army was united, caused to be delivered to a weak Man a strong War Horse, and to a lusty young Man a poor weak Jade, commanding them to pull off their Tails. The young Man made several Attempts, and often pull'd down the Jade, yet could not pull off his Tail; the old Man used another Method, he did not attempt to pull off the Tail at once, but by little and little, Hair by Hair, and by this Means accomplished his End; by this *Sartorius* intimated to them that it would be but lost Labour to attack the *Romans*, whilst their Army was drawn together, but if they could divide it, then they might overcome it.

Soylunus, King of the *Sythans*, perceiving Death was near at Hand, called for his Quiver of Arrows, and in the Presence of his Sons, who

who were eighty in Number, made a Signal to his Servant whether he could break them in the Quiver; the Servant endeavoured several times, but in vain, he then made another Signal to take them out one by one, and then he took them without Difficulty: *Soylunus* thereupon signified to his Sons, that so long as they were united and lived in Peace one with another, no Power was able to hurt them; but if Discord should at any Time arise among them, they should all by Degrees be overcome by their enemies.

In like Manner *Tarquin* discovered his Mind to his Son *Sextus*, who pretending to fly from his Father to the Enemy of the *Romans*, was a short Time their General. Having attained to this Authority, he sent a Messenger privately to his Father for Directions concerning his future Behaviour, who not willing to discover his Mind by Words to the Messenger, took him aside into his Garden, and with his walking Stick struck off the Heads of the tallest Poplars. *Sextus* concluded from thence, that *Tarquin* would have him put to Death the Leaders and Chief-men among the Enemies of the *Romans*, which he did effectually. Thus did the ancients often Times by Signs and Mutes express themselves; and truly the Overflowing of the Tongue does frequently bring Shame and Dishonour to a Man, but seldom does the Ebbing occasion any Detriment: Wherefore the
wise

wise Man in the Shop of *Apelles* was picture with his Finger on his Mouth, and with w Ears, to shew that a Man should hear much and say little.

Though too much cannot be said in Pra of Silence, yet it may serve as a Cloak to ever *Pride*; however he that is *Proud*, generally uses it as if he disdained to converse with those who are in his Company; and it is more than probable that *Pallas* might have been one of these. The Pride of *Sejanus* was so conspicuous that every Body took Notice of it, and I might produce many Examples, if I were not apprehensive of swelling this Treatise to an immoderate Bulk. *Marcus Terentius*, a Roman Knight, used to say, and told all his Freed-Men and Door-Keepers, that to *Nod* was the Badge of a *Magnifico*, or a Nobleman; and truly this kind of Pride has never been out of Fashion; nay, it is grown so very Epidemical, that it is used by Persons of the meanest Rank and Condition. *Seneca* says, that it is the Property of a supercilious, proud Man, to insist much upon the Entrance into his House, and imagines that he highly honours the Person whom he suffers to go into it before him; and it is observable that they who stand upon Punctilio's of Honour in this Kind, will be singular, look back, and seldom salute, speak, walk, or eat, with any but their Superiors. The Pride of such Men is like the Person whom the same *Seneca* mentions

entions, who would make the *Antartick* Pole
his Toe, and *Cynthia* do Homage to his
tail.

Lewis the Eleventh had often this Expression
his Mouth, *Where Pride goes before, Shame
follows at the Heels* : It is remarkable that a
proud Man always bears an Antipathy to Per-
sons in the same Condition with them, which
causes them to be neglected and despised by
those who have any predominant Power over
them ; especially when they stand in Competi-
tion for any Honour or Preferment : For they
are unsociable, and value not the Love of any,
unless it be to compass their own Designs ; so
on the other Side, no Man ever cares for them,
and in Times of Adversity, which are the
touch-stones of true Friendship, they find the
fruits of their Folly and Arrogance : And it
has been experienced, that when Men of this
complexion are promoted, and put in Places of
Command, they always abuse the Power with
which they are entrusted, either to gratify their
revenge, or enrich themselves by oppressing,
and laying heavy Imposts on those who are
under them.

Cruelty is another Cause which *vindictive*
Ministers use to keep their Inferiors in Sub-
jection, that they should not dare to do any
thing that tends to the Diminution of their
greatness ; their Hatred is like *Haman's*, ma-
king

King a Mountain of a Molehill, small Offences
 to be Capital, and punishing them with Pro-
 secutions, Fines, and Imprisonment, to the
 Ruin and Destruction of them and their Families.
 For these Men having guilty Consciences, ne-
 ver entertain the Thoughts of Virtue and Honour,
 but seek by *Severities* and *Penalties* to keep
 Men in Awe; nay, they punish Words against
 themselves in a high Degree. *Pallas*, of whom
 I have spoke before, took the Advantage of
 Words, and prosecuted the Speaker with
 utmost Severity; and indeed it is a Badge of
 Cruelty, if the Words were spoken in Heat
 and Choler; for though to give the Lye makes
 a deeper Impression in a noble Mind than a
 Wound, yet if the Person shall acknowledge
 the Offence, and that he is sorry for it,
 in Point of Honour is a sufficient Satisfaction.
 But there ought to be a great Difference made
 between Words *hastily* spoken, and Words
 spoken out of Rancour and Malice upon former
 Injuries conceived to have been done; as it
 should happen, that two Merchants have traded
 together, and some Differences have sprung
 between them, the one shall maliciously
 say out that he will be a Bankrupt in such a Time,
 and general Notice is taken of it; in such a
 Case no private Acknowledgement can be
 Satisfaction for such a publick Wrong: Or
 a Person slanders another, taking away his good
 Name, and maiming him in Reputation and
 Character, by publishing that he is a Sower

Seditious

Sedition, a Fomenter of Division, and a Disturber of the Peace of the Common-wealth, such publick Scandals deserve publick Punishment: Nevertheless, if the Party aggrieved does not receive any Damage, it would be a humane and christian Act of him to be contented with a private or publick Acknowledgement, rather than cause the Ruin of the Person by whom he was slandered. A Prince by forgiving hasty Words (an Example worthy our Imitation) purchases to himself Fame and Renown; but upstart Courtiers and Ministers of State, unless they take Revenge of their Enemies, are possessed with a Conceit that the People conceive they are not in such great Favour and Grace with their Prince as they formerly were.

I shall conclude this Head with the following historical Tragedy; a Tragedy which contains no less than the Murder of two Royal Persons, *viz.* a King and a Queen. I shall deduce it from *Lewis* the Eleventh, called the powerful King of *Hungary*. But first it will be worth our while to enquire wherein his Power did consist: Was it in the Extent of his Dominions? No. Was it in the Multitude of his Subjects, or the Abundance of his Treasure? In neither; for his Predecessors equalled, if not exceeded him in both; but it was *in the true and hearty Affection of his Subjects*; *Cicero* calls it *an inaccessible Castle, a Bulwark that cannot be taken; other Things may be obtained by Fraud or Art, but this can not.* No Prince
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ever

ever loved their Subjects better than this King, and no Subjects ever had a greater Veneration and Affection for their Monarch, which was expressed by their inconceivable Sorrow during his Sickneſs, at the Time of his Death, and even after it.

Bonfinius, who wrote the Hiſtory of the Prince, ſays, that when the People heard of his Sickneſs, they began to fear and tremble as they had been in Danger of Death: Publick Prayers were made for his Recovery, and the People in every Town and Village went to Church to implore Heaven not to take him from them; old and young mourned in Sackcloth for him. When they heard the diſmal News of his Death, there was an univerſal Lamentation among them; the Mothers with their Children came out of every Place and bewailed his Death with piteous Shrieks and Cries, as they had loſt the deareſt Friend they had in the World. Some ſaid they had loſt the moſt indulgent Father, others the moſt tender and ſweet temper'd Prince; ſome the beſt Maſter, others the beſt Governor: There was no Prelate or Peer to be ſeen with dry Eyes; and it was commanded by a publick Decree that every Body ſhould wear Mourning for the Space of three Years, and all Sports and Paſtimes were forbid.

This good Prince left behind him one Child only, a Daughter, who was baptized by the Name of *Maria*, and by his laſt Will and Teſtament

tament he, with the Consent of his Council,
 bequeathed her unto *Sigismund*, Marquiss of
Bradenburg, the Son of the Emperor *Charles*
 the Fourth, but being at that Time very young,
Lewis ordered that she should not marry until
 she came of full Age, but afterward should ad-
 mit *Sigismund* her Companion in Sovereignty
 and Conjugal Society ; but in the mean Time
 she should be sole Commander, and crowned
 with the Title of King. During her Minority
 Queen *Elizabeth*, her Mother, had a Hand over
 her, and they relied so much on one *Nicholas*
Gara, whom *Lewis* had formerly advanced to
 be Count *Palatine*, a Person nobly descended,
 and exceeding rich, that they followed his Ad-
 vice in every Thing : What he said was a Law,
 and they would do nothing without him. Ha-
 ving attained to such Grace and Favour, and
 being invested with the greatest Power, he ad-
 vised the young Queen not to suffer the Peers
 to grow too great, for thereby she would di-
 minish her own Sovereignty, and give them
 Encouragement to attempt new Designs, but
 to keep them in Subjection that they may have
 no Power to hurt her ; to take from them who
 were grown popular and potent all Offices of
 Command and Authority, and to bestow them
 on such as were Men of known Integrity. In
 short, he had got into such great Favour with
 the Queen, that nothing was put in Execution
 but what he advised : At this the Peers were
 highly incensed, and conceived implacable
 Wrath, not only against *Gara*, but against the

Queen, and consulted together how they might deprive him of all Authority and Government in the Common-wealth, for they were much troubled that she should be byass'd by one Man, and to please him, neglect and oppress all the rest of the Nobility ; whereupon they sent for *Carolus Parvus* out of *Apulea*, and the Person employed in the Embassy was *Zagabriensis*, a Bishop, who saluted the King with an eloquent Oration to this Effect, *viz.* “ The sacred Memory of your most noble Progenitors, never
 “ to be forgotten, who have ever governed our
 “ Kingdom with the greatest Wisdom, has invited us to come to you, hoping that in these
 “ our Extremities your Majesty will not forsake us. We are not ignorant, most noble
 “ Prince, that you are the next Heir to the
 “ Crown, and that the Government of the
 “ Kingdom does by Right belong to you, where
 “ I am sent by the most powerful Peers of the
 “ Kingdom to intreat you to take into Consideration our distressed State, and not prefer
 “ a new Authority before the ancient Rights
 “ of the Crown of *Hungary* : How just our
 “ Cause is, I shall briefly declare to your Majesty. After the Death of our noble King,
 “ who deserved well not only of us, but of all
 “ the Christian World, we elected for his sake
 “ *Maria*, his only Daughter, to be our King,
 “ and commanded that she should be stiled by
 “ no other than the Title of King, and caused
 “ her to be crowned with such Applause that
 “ there was not more Sorrow conceived at the
 “ Death

Death of her Father then there was Joy at her Coronation. But it so happened that the Queen-Mother assuming to her self the Government of the State, during the Minority of the young Queen, took into her Counsel Count *Gara*, and what he advises is only put in Execution.

"The Counsel of the Rest of the Nobility is wholly neglected, so that neither our King *Maria*, nor the Queen-Mother, but the Count alone governs the Kingdom; he advances his own Creatures, and deposes whom he pleases, at which the Peers and People are so much offended, that setting aside Law, Justice, and Honesty, many Robberies are committed; many Towns burned, many Men's Cattle are driven away, civil Discord arises among the Peers, and many other enomous Outrages have and are committed among the People. For Reformation of these spreading Evils, I am sent to your Majesty to intreat you to come into *Hungary*, with as much Expedition as you can, and take into your Possession the Kingdom, not delivered to you by us, but of Right belonging to you, as your ancient Inheritance: This you cannot refuse without incurring the most ignominious Blurs of Sloth and Pusillanimity."

Having delivered his Speech, *Zagabriensis* delivered to the King the Letters of divers of the Nobility

Nobility of the Kingdom of *Hungary*, whereby they assured him of their Fidelity. The King having read them, returned his hearty Thanks for their good Will toward him; and as it was an Affair of the greatest Importance, he took three Days Respite to return his Answer, and in the mean Time commanded that *Zagabrienfis*, and the Lords in his Retinue should be honourably entertained. Before three Days were expired he acquainted the Queen with the Purport of the Embassage, who thereupon, with flowing Tears, cried out, “ Oh
 “ my *Charles*, how art thou mistaken in enter-
 “ taining this Embassage! How unhappily are
 “ these Embassadors come unto us! You do
 “ not know, alas! You do not know how *Hun-*
 “ *gary* has been the Store-house of all Manner of
 “ Wickedness! How there is nought but Fraud
 “ and Dissimulation to be found there! That
 “ they never speak as they think, and change
 “ their Minds ten Times in an Hour! Where-
 “ fore my dear and most beloved Husband, if
 “ you desire the Safety of you and yours, let
 “ the Remembrance of King *Lewis*, your noble
 “ Friend, and who deserved so well of you
 “ and your Father, never to depart out of your
 “ Memory: Call to mind, I pray you, how not
 “ long before his Departure he sent you into
 “ *Italy* with a Troop of Horse, and how you
 “ enjoy by his Means the Kingdom of *Apulea*.
 “ You have enough if you can content your-
 “ self in *Italy*: Here is your Kingdom, here is
 “ your Wife, here are your Children, here is
 “ your

your *Hungary*; fight for this, and defend this.
 O, do not, do not go about to violate the
 Will of your noble Family, who bequeath'd
Hungary to his Daughter *Maria*, and her to
Sigismond, the Son of *Charles* the Emperor,
 and *Apulea* unto you: Assure your self, that
 if you offer the least Detriment to this Inno-
 cent, whom his Father hath designed to set on
 the Throne, Heaven will espouse her Cause,
 and be revenged of you, for Heaven will
 never suffer any Wrong done to the Inno-
 cent, especially those of the weaker Sex, such
 as Widows and Orphans, to go unpunished.”
 Then upon her Knees she beseeched him, for
 the Sake of Heaven, for the Sake of his Chil-
 dren, and as he desired to enjoy quietly what
 he possessed on Earth, not to take so great a
 Burden on him.

But notwithstanding all her Counsel and En-
 treaties, the Hope of a new Kingdom prevailed
 with him; and when the three Days were ex-
 pired, he sent for *Zagabriensis*, and signified to
 him that he was resolved to pursue the Design,
 and if he had a prosperous Success, he would
 not be unmindful of them who had been mind-
 ful of him,

He fortified *Apulea* with strong Garrisons,
 Preparations were made for the Voyage, and
 the King passed the Seas, landed in *Hungary*,
 and was received with the greatest Applause,
 every one promising his utmost Endeavour to
 settle

settle the Crown upon him. The Queen, Mother to *Maria*, the young King, having Intelligence of what had passed, *Sigismund* being at that Time in *Hungary* to learn the Language of the Country, the Marriage between him and *Maria* was solemnized on a sudden.

Sigismund went into *Bohemia*, leaving *Maria* in *Hungary*, and as soon as the News was brought to *Carolus* he was somewhat daunted, knowing how potent an Enemy he had brought upon him. Shortly after the Queen-Mother and King *Maria*, sent a special Messenger to *Carolus*, to know the Reason of his coming into *Hungary*, and to signify to him that if he came as a Friend, he should have the best Entertainment *Hungary* could afford him.

Carolus dissembling his Intention, sent them Word that the Cause of his coming was to settle Things in a right Course in the Kingdom, for he understood that it was all in Confusion and therefore in Regard to the Love he bore to the Memory of the young King's deceased Father, he thought it was his Duty to use his best Endeavours to reconcile such as were at Variance, and rectify what was out of Order.

This having been communicated to the Queen-Mother, and the young King, and being informed that he was coming towards *Buda* in a Chariot richly adorned, they met him, and saluted him with this Compliment, Sir, we cannot sufficiently

ficiently exprefs our Thankfulnefs to you, who have for our Sakes, and the Love you bear to our deceafed, and the beft of Fathers, left your Kingdom, your Wife and Children, and paffed the Seas and Mountains to vifit us in thefe our Extremities: You fhew your felf now to be a Branch of that Royal Stock of our deceafed King *Lewis*, fince you are not unmindful of thofe good Offices, which he did for you and your Father; and tho' it does not lye in our Power, as we are weak Women, to requite thefe your great Favours, yet affure your felf that Heaven will make you an abundant Recompence, and we fhall ever look upon our felves to be bound unto you.

Carolus answered, that he would never forget the noble Favours of King *Lewis*: But notwithstanding his Proteftations, he took upon him the Title of Protector of the young King, tho' ſhe was married to *Sigifmond*, and under Colour of that poffeffes himfelf of the King's Houfe, and not long after ufurps the Title of King, and was crowned in the Prefence of the Queen-Mother and the young King. The poor Rôyal Ladies were difpoffeffed of all Kind of Dignity and Authority, and living after a Sort of private Life, had no body to whom they could reveal their Difcontents, except the Count *Palatine*, who taking into Confideration their deplorable Condition, ſtudied how to re-eftablifh them in their former Dignity, Honour and Authority; to effect this, he agrees with a

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Fellow,

Fellow, named *Blasius Forgath*, to murder *Carolus*, promising him a great Reward, and withal to be a perpetual Friend to him: And the better to accomplish his Design, he prevails with the Queen-Mother to request the King to do her the Honour to come to her on a Day, which she had fixed, and to pretend that she had received Letters from young King *Sigismond*, and she would acquaint him with the Contents of them.

The Queen-Mother pursued the Directions of the *Palatine*; the King came at the Day appointed, and sitting between the Queen-Mother, and *Maria* the young King, *Forgath* watching his Opportunity, with his Sabre cleft his Head down to his Eyes, of which Wound this All-engrossing Usurper died instantly. *Forgath* escaped for the present, but not long after he and the *Palatine* met with what they deserved, for they were both butchered.

Carolus being dead, and all Things resettled in *Hungary*, the Queen-Mother, the young King, *Gara*, and *Forgath*, with divers of the Nobility taking their Pleasure in a Progress to see the lower Parts of the Country, *John*, the Governor of *Croatia*, and a Friend and Favorite of *Carolus*, on St. *James's* Day provided a Troop of Horse, and sent them under a Pretence to guard the Cavalcade; but they violently assaulted them, having no Regard to Sex or Quality, slew *Forgath* and *Gara*, who gal-

lantly

bravely defended themselves and the Queen-Mother, and King *Maria*; this was the End of a Murderer, and of a *Power-engrossing* Minister. Then they inhumanly proceeded to overset the Queen's and King's Coach, ravished many of the Ladies, surprized the young King, and dragged the Queen-Mother by the Hair to the Governor. She begged on her Knees to have her Life spared, and the Life of the young King, and to impute the Miscarriage of Things to the Weakness of their Sex, who are not able to manage like Men, Affairs of so arduous a Nature: But all she said was of no Effect, for that Night the Governor caused her to be drowned, and imprisoned the young King, where she remained for some Time; but at last he set her at Liberty, and sent her to *Buda*, escorted by a Troop of Horse, where she was received with much Joy.

But did this bloody minded, this *unfortunate vindictive Governor* escape unpunished? No: For immediately after the Coronation of *Sigismund*, which was in the fourth Year after the Death of King *Lewis*, King *Maria* earnestly importuned him to take Revenge of the bloody Paracide; he thereupon raised an Army pretending to go to *Bulgaria* against the *Turks*, but when his Troops were in Readiness he marched against the Governor of *Croatia*, and in a short Time took him Prisoner, caused his Hands to be bound to hot Irons, and his Flesh to be torn from his Body with burning Pinchers, and what

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remained

remained to be divided in four Parts, and to be hanged upon the Gates of the City, and caused the Rest to be beheaded, who were Accessary to the Queen's Death.

Another Cause of the Downfal of Ministers is their consulting their own *private Good*, more than the Welfare and Emolument of the Common-wealth; they lay heavy Burdens upon the Shoulders of the Subjects, and if they find the Prince's Disposition inclined thereto, they continually put him in Mind of it; if not, they will advise him to it: If the Prince requires one Penny from his Subjects, they cry two; if he does but threaten, they say, hang him; their Language is, that 'tis good for a Prince to be terrible, and inexorable; for Men of mean Rank to be mild, liberal, and familiar: They have a Maxim, that it is better to Rule by Fear than Love, that it is lawful for a Prince to do what he will, and that every Man's Estate, is at his Disposol.

If the Prince makes wise and discreet Judges, they must presently become the Creatures of these *great Men*, do what they would have them, and keep nothing secret which they would have known. *They sow Dissention, and maintain a Faction* among the People, supposing that there is no better Means to keep them in Obedience; for one Faction will be always ready to assist the King in suppressing the other, and be an Occasion of bringing some Gift to their Mill: So
that

that while they are busy about their own private Injuries, they conceive that publick Wrongs, which concern the Common-good, will not be remembered or enquired into, and so they themselves by these Means escape unpunished.

Sleidan reports, that *William Poyets*, the French King's Chancellor, was taken out of his Bed by his Majesty's Order, and cast into Prison with the general Applause, and to the great Satisfaction of the People; the Reason was, that during his four Years Administration, he had offended all the King's Subjects by his grievously oppressing them, which occasioned an universal Complaint. We may observe from History, that Ruin is generally the End of such Sort of People; for when a Prince is fully informed of their Male-practices, then to satisfy the People they punish such evil Ministers with Destruction. But it may be asked, who dares to examine into the Actions of these *great Men*? Who dares call them in Question? Who dares be the Judge to pass Judgment upon them, if they offend? The Answer is, the Inquisition will be the Cries and Lamentations of the People, whom they have mercilessly oppressed and trampled upon; the Tears of the Widows and Orphans, whose Husbands they have put to Death; and generally all those whom they have persecuted, either in their Bodies or Estates. The *Lex Talionis*, or the Law of *Talio*, would be justly inflicted upon them; this Law was introduced by the *Pythagoreans*, being authorized by *Rhadamentus*; it is approved

ed by the *Turks*, and was executed upon the Bishop of *Verdom*, by *Lewis* the Eleventh : And certainly a more just Law cannot be, than to squeeze the Extortioner, and to swill the Bloodsucker with Blood.

It consists with Reason and Justice, that they who have despised and contumeliously behaved themselves towards others, should be despised and contumeliously handled ; that they, who have proudly insulted over others, should be reproachfully spoken of by all Men ; that they, who by *Rapine* and *Fraud* have got Estates, should suddenly have their Estates taken from them ; that they, who shewed no Mercy, should have no Mercy shewed to them ; that they, who commanded others to be dragg'd to Execution, should undergo the like Punishment ; that they, who *endeavoured to deprive* the Subject of his Rights and Privileges, should not only lose the Benefit of them, but also the Benefit of the Law of Nations ; that they, who caused the Rigour of the Law to be inflicted upon others, should have the same Measure measured unto them ; and lastly, that the Projector of any Torments, should be the first that made Tryal of them, which was the Case of *Perillus* : He was an Artificer, and invented a severe Torment to punish Delinquents, which had not been heard of before : This was a brazen Bull, which being made exceeding hot, the Offender was to have been cast into it ; he made a Present of it to *Phalaris*, who, as a
just

last Reward, caused him to season it. These Punishments ought not only to be inflicted upon such who attain to their *Greatness* by illegal and undue Means, but ought to be extended to those also, who being deservedly preferr'd, do misbehave themselves in the due Execution of their Places; for it is not sufficient to begin well. If a Man plants a Vineyard, and does not take as much Care to hedge it in as he did to plant it, the Fruit of his Labour will be small; or if he who takes a Castle be not as provident in keeping as he was in getting it, 'twould have been better for him to have sat still in the Beginning, and done nothing. In vain do Men plough, Sow, Reap, Thrash, &c. and carry their Corn to the Mill, if after so much Pains the Mill be out of Order, and shall spoil it.

If the last Years of *Nero's* Reign had been like his *Quinquennium*, or first fifteen Years, he had been one of the most renowned Princes in the World: If *Tiberius* had ended his Reign as he began, he had excelled *Augustus*; but because they deviated from Virtue, their Faults were more conspicuous, and it would have been better for them never to have known the Ways of Virtue, than having known them to abandon them.

Presumption is another Cause; and they who have attained to the greatest Favour with their Princes, by Reason of their Familiarity with them, have in the End become most odious and contemptible

contemptible in their Sight. *Sējanus* was the only Minion of *Tiberius* for a while, but when he stiled himself Emperor, and *Tiberius* a Governor of a small Island, that Emperor hated and detested him: For presuming upon the Favour of their Princes, they make them the Subject of Laughter, neglect their Commands, and assuming to themselves the Honour of what is done, attribute nothing to the Power of the Royal Master: But Kings are so far from forgetting such Things, that they keep them in Register. *Tacitus* tells us, that *Narcissus* having slain *Messalina*, the Wife of *Claudius Caesar*, without his Consent, it put the Emperor into a kind of Phrensy, and made him in Passion say, he dared not to attempt such an enormous Crime, though she had deserved it, unless he had first despised her Husband: Agreeable to this was the Case of the Earl of *St Paul*, Constable of *France*, who relying on the Favour of the Duke of *Burgundy* and the King of *England*, rose in Rebellion against his Prince, and that his Power and Greatness might not be disunited, and his Stipends from the King be continued, which were exceeding great, he even laboured to keep him in War, that so he might be beholding to him for Assistance, when Occasion should offer itself, for he and his Associates aimed more at their private Interest than the Good of their Country.

But these, and such like Devices, as they are most ridiculous in themselves, so they are not

so pernicious to any one as to the Projectors themselves.

The King sent a Messenger to let him know he desired to speak with him; tell the King, says he, that I will not come to him, but shall wait for his coming upon the Bridge: He came thither with Forces sufficient to withstand the King if there should be Occasion for it; They met there, but the *Constable* talked as saucily as if he had been the King's Equal, supposing that to be the only Way to preserve and increase the Power he had obtained: But he was miserably deceived, for they who observed his Malevertness and Insolence were offended at him, and studied how to pull him down. He came one Day to the Duke of *Burgundy*, upon Promise of safe Conduct, but the Duke apprehended him, and sent him to the King his Master, with all such Letters as he had formerly writ to him again the King, as the King of *England* did also; upon this Discovery a Peace was instantly concluded and ratified between them, the *Constable* was arraigned on Account of the Letters, condemned, his Estate confiscated, and he put to an ignominious Death.

Too much Power is another Cause: We have Experience in this in *Richard Nevill*, Earl of *Warwick*, and principal Favourite of *Edward* the Fourth, by whom he was advanced to be Lord High Chamberlain, Constable of *Dover* Castle, Lord-Warden of the Cinque-ports, and

H Lord

Lord High Admiral : And indeed he had the whole Power of the Kingdom in his Hands : may well say the whole Power, for he had not only the Command of the Navy and all the Sea-ports, but of the Hearts of the People also inſomuch, that they who knew him ſay, that which Way ſoever he went, he drew the People like a Torrent after him. He was the Son of *Richard Nevill*, Lord Chancellor, and Earl of *Salisbury*, but though he had ſuch Power committed to him, and ſuch great Honours conferred upon him, yet he was not afraid to lay violent Hands upon the Queen's Father, and with many of his Children and deareſt Friends, put him to Death. He placed ſuch Officers about the King as were his Creatures, and laſt rebelled againſt him, as I ſhall ſhew in the Sequel of this hiſtorical Account. In the firſt Battle at *St. Albans*, he was the firſt Man that began to Charge the King's Army ; and, after a doubtful Battle, Victory declared herſelf in his Favour. It is remarkable of this Family that *Thomas of Woodſtock*, Duke of *Glouceſter* was ſtrangled at *Calais Anno 1397* : *Thomas Lord Spencer*, and Earl of *Glouceſter*, was beheaded at *Briſtol Anno 1400* : *Humphry*, Duke of *Glouceſter*, was ſtrangled in the Abby of *St. Edmunds bury Anno 1446* ; and *Richard*, Duke of *Glouceſter*, was ſlain in the Battle of *Bowworth Anno 1485*.

I ſhall now proceed to ſhew the Cauſe of his riſing in Rebellion againſt his King : Being ſer-
int

to *France* to treat of a Marriage for the King; during his Negotiation there, and without sending him any Notice, the King married the Lady *Grey*: This nettled the Earl, who looking upon it as an Affront to his Person, and an Indignity to a Nobleman of his Character, confederated with his Son-in-Law, *George*, Duke of *Clarence*, to set King *Henry* the Sixth at Liberty, who was then a Prisoner in the Tower of *London*. Upon this Revolt a bloody Battle was fought at *Danes-Moor*, near *Banbury*, and was called the Battle of *Edgcoat-Field*, where the Rebels prevailed, and not long after took the King Prisoner at *Wolney*, and conveyed him to the Castle of *Warwick*, and from thence to *Midlenham Castle* in *Yorkshire*; but he made his Escape from thence, raised an Army, and at *Stamford* in *Lincolnshire*, encountered and overcame the Earl, who was forced to fly for Succour into *France*, and having been furnished with a Number of Troops by the *French* King, returned to *England*, overcame the King, and made him fly for Relief to *Charles* Duke of *Burgundy*. Not long after, the King return'd, and a bloody Engagement happened upon *Easter-day*, at *Barnet*, in which the King obtained a Victory, and both the Brothers, the Earl and Marquiss were slain.

Popularity is the last Cause I shall mention at present; and if there were no other to render a Man odious in the Eye of his Prince, this alone were sufficient: For there is no Prince of

so poor and abject a Spirit, or shallow Capacity that will endure the Malepertness of *popular* Men ; for it is naturally ingrafted in every Prince not to suffer an Equal, or a Competitor. There is good Reason why such Men should never had in Suspicion, and be neglected by their Princes ; for they are easily corrupted and drawn into Rebellion : And it is wonderful to see how they, who have attained to the greatest Favour with their Princes, are always buzzing in their Ears, that they ought not to suffer their Subjects to grow too great ; and yet at the same Time these very Minions are the Persons over whom they caution their Sovereigns to have a quick Eye, though their Princes do so much upon them, that they do not perceive it : However, in the End, the Prince being made sensible of the Burthen he bears, and being weary of such Counsellors, casts them down head-long ; and had they no other inducement to do it, then too much Liberty that Men do assume to themselves of doing what they will, and the Fear they stand in by reason of them, are very good Causes for their Removal.

Thus *Nero* removed *Seneca*, of whom for a long Time he stood so much in Awe, that he used to say, he knew not where to hide himself from *Seneca*, no not within Skin, unless he dispatched him out of the Way. *Popularity* caused *Adrian* the Roman Emperor to remove *Tatianus* and his Collegue from their Jurisdiction

tion and Government, to whom he was as much indebted as his Empire came to: And in the Reign of King *John*, *Geoffrey*, one of the King's Judges, was deservedly held in the highest Estimation; of whom *Matherw Paris* gives this Encomium, That he was *Firmissima regni Columna*, the strongest Support of the Kingdom; he was extreemly well learned in the Law, and by Reason of his Riches, his Honours and his Alliances by Marriages, he became the most powerful Man in the Kingdom; but in the End was more feared than loved by King *John*, insomuch that when the King heard of his Death, he cried out with Transport, That by the Feet of God, he was then, and not till then, King and Lord of *England*.

It was a usual Saying with *Julius Caesar*, that they who have once attained to Greatness, can not endure to live a private Life, which Saying we shall find does still hold good, if we look into the Lives of the best Men in whom their Greatness have occasioned their Ruin and Destruction. We may read of many, whose Lives and Conversation have been without Exception, and who by their good Services have purchased the Favour of their Princes: Yet in the End they have been questioned for the Lives upon a small Account and feigned Suspicion. Example whereof we have in *Seneca*, nor is it strange it should be so; for they who stand on high are not only troubled with a Vertigo in their Heads, but with Infirmities in their Legs:
As

As they can not stand without Fear, so they can not stand without Danger.

Tacitus affirms, That it is the Fate of Greatness not to be of long Continuance ; he produces *Macenas* for an Example, so long, says he, as *Macenas* was the second in the Empire, so long he lived secure and happy ; but when he came to be, what we may now call *Prime Minister*, and in whom the Emperor confided, unbosoming to him all his Secrets, then he began to decline and lose the Favour which he had formerly gained. To conclude,

They who take to great a Burthen on themselves, and presume to manage whole Provinces by their own Wit and Judgment are great Enemies to themselves, for if one Man, tho' endued with admirable and excellent Gifts of Art and Nature, can not carry himself so uprightly in the Management of a Business of small Consequence, but that he shall deserve the Reprehension of the Publick, and incurr the displeasure of his Prince, who laid that Burthen upon him ; how is it possible that such a Man should manage, as he ought to do, the State of the Kingdom, which will perplex the Heads of many Men put together ? This *Tiberius Caesar* found to be true, who, after the Senate had settled him in the Empire, considering the Greatness thereof, and his own Weakness, ingeniously acknowledged that the Mind of *Augustus* only was capable of bearing such a Burthen ; as for him-

self,

self, when he was called to bear a Part of it, is found by Experience, how difficult and dangerous the Burthen of a Kingdom was, and subject to change and alter.

From hence we may conclude, that in a City, where there are many able and deserving Men, Care ought to be taken that one Man bears not the Sway alone; for many Heads together will with more Ease and Safety manage the State and Affairs thereof, and as this is most true, so I recommend it to the serious Consideration of those, who dare of themselves to undertake to bear so great a Burthen: For it is certain that these Men who take so much upon them, must neglect to do many Things, which they ought to do, and so deserve a just Reprehension.

It is a common Saying, that no Man can serve two Masters, whence *Plato* affirms, that it is a most difficult Thing for a Man, tho' his Wit and Capacity be ever so good, to excel in two several Arts: Certainly these Men, tho' ever so wise, vigilant, and industrious, being continually in the Sea, Troubles, and Turmoiles of the World, must of Necessity fall upon the Rock in the End. As Mariners, be they ever so skilful, if they continue on the Seas, must of Necessity yield to the Waves, when their Tackling fails; so it is with such All grasping Statesmen; for Experience convinces us, That they,

Who

*Who headlong daily into Dangers run,
Can hardly in the End those Dangers shun.*

The Wheel of *Fortune* is always in Motion and she never doats upon any Man so long as to answer his Expectation, and to give him Satisfaction in every Thing; these Men may possibly continue in their Greatness during the Reign of one King, yet generally they and their Adherents are ruined by his Successor.

These, and the like Causes, sometimes reigning all together in one Person, often but some of them, and sometimes but one of them, prove the Means to strip them of their Magnificences and bring them to their primitive Obscurity.

F I N I S.

